The Washo built a covered fishing platform (ma?angal) out over a quiet pool in the river where a man would wait for fish to come to spear them. Two or three large poles were extended out over a river or all the way across a smaller stream. The poles may actually slant from the bank to the river bottom. It was important to have the poles either in or close to the water and not too high above the river. A small blind was constructed over the top and sides with cedar or other branches. Most of the floor was left open so the fisherman could spear down through open sections of his platform. The term ma?angal also refers to a brush blind used in hunting water fowl or a rock pile blind used to hunt woodchucks. 343 226 [223] [224]

The windbreak (gadu) (Plate V,B) was made in a semicircle about 8 to 10 feet across and 4 to 5 feet high of limbs placed in an arch covered with any convenient brush or limbs. Another type of windbreak was made by placing a large pole in the crotch of a tree and then leaning wood against the pole. Either of these windbreak could be used to drift the snow up away from the front of the galis dangal. 342

The distinction between a gadu and ta?a lay in their respective functions of breaking the wind or blowing sand and of shading from the sun. A Washo may refer to his gadu or anything that gives him shade as his ta?a, but a structure was made with the sole function of shading. This was made by placing four (or more) posts in the ground in the form of a rectangle, placing poles between the tops of the posts, and covering the roof with brush.

The Washo shaman borrowed heavily from the surrounding tribes for his ritual paraphernalia and activities. The shaman was the primary innovator and he knew the medicines and practices of other peoples better than the rest of the Washo. The Washo sweat house (itgumdosha, "it is for sweating" or tashmangal) is a good example of this. The Washo generally did not use sweat houses, but the Washo shaman did. Omer Stewart's (1939) informants described a gabled type of sweat house. Hank Pete told of a little rock sided sweat house that a shaman might use when he began to dream. James (1956, 36) reported the use of a sweat house similar to the one described by Pete to rid oneself of the "Indian smell" while hunting. 756 177 343 [787] [515]

Pete said that smooth flat rocks were piled up to about three feet in height in a small circle, the floor was dug down a little, and a fire built inside. It was just big enough for the fire and one person to lie down. A few limbs were placed across the top and the heat of the fire reflecting from the rock sides caused the person to sweat. The shaman would lie there and sweat, talk and pray, fast, and then take a bath in water. 343 515 [756]

In a similar line with the sweat house was the innovation of a dance house (loshmangal) built at Woodfords (ca. 50 yards east of the intersection of the Diamond Valley Road and California State Highway 4) by George Possuk and Molly Pete in 1893 where what people called the "war dance" 344 177

1/1 [see cat. #6, end plate V, following p. 74 — Analyst]

a new area. In effect the net owner would receive a number of rabbits in proportion to the length of his net because he and his household would collect the rabbits that came into his net, a section of the combined nets. The drivers would receive only those rabbits they killed before they reached the nets, but the drivers usually belonged to a household that had a net. These drives are reported to have brought in thousands of rabbits.

Antelope drives were organized by a shaman leader who received more of the meat than the drivers because of his special service in charming the animals. Drives for ducklings and mud hens sometimes involved two or three households and the catch was always divided equally. Duckling drives are apparently the only times when tule boats were used. Washoe Lake was the major place for duckling drives.

Fishing activities were organized on a small scale. Most fish were taken by spearing, often from fish blinds built over a section of the stream. One method was to divert small streams (dum¢¢sh) and pick up the stranded fish. Another method used a basketry fish trap anchored in a narrow spot on a stream.

In addition there were fish drives using dams (imbeshuk)[1] or fish nets (atabi digush). The drives usually involved only a single household, but occasionally individuals from more than one household would work together in driving the fish, often with a large bundle of willow branches (b¢l¢shi) that was pushed along (Freed n.d.). The work of diverting a stream often involved members of more than one household, but in any case the division of products was approximately equal according to the number of adult workers. Men did most of the fishing, but there was no opposition to women fishing as there was to women hunting. Downs (1961, 381) said "Fishing appears to be far less subject to ritualization among the Washo than was hunting."

Pinenut gathering was organized to some degree on a tribal wide basis. There were traditional gathering strips for the various households. Prayers and ritual were given for the whole pinenut crop before gathering began at the fall pinenut festival (tagum gumsabay?). Distribution of the pinenut crop depended primarily on the amount of work put in, while location of a household's gathering strips (dimasha) was of only minor importance.

Gift and Ceremonial Exchange

Gift and ceremonial exchange was characterized by being personal, friendly, and by increasing in volume with the intensity of social ties. The reciprocity

1. Fremont saw these in January of 1844 among the Northern Paiute and Washo (Nevins 1956, 343).

172
226
[412]
[484]
[922]

"A permanent bedrock mortar was near each camping site . . . portable property was scanty. It was a hard climb from the valley to the lake and the Washo took mainly bows and arrows, a mano and metate, a few necessary baskets and their fish harpoons. . . . The fish were speared from a fish blind. . . . At a suitable place on a stream the Washo would build a stone dam fine enough to catch everything except small minnows."

172
226
501
[223]

One thing to note here is that the Washo were stream fishers. They never went out onto the lake with rafts or boats of any kind and they never used a hook and line from the shore. The hook and line is reported for stream fishing, but was not nearly as important as spearing and netting. The balsa boat was used on Washoe Lake to drive young ducks, but was never taken to Lake Tahoe.

The d'Azevedo Survey

172
[127]

In 1955 and 1956 d'Azevedo collected the names and descriptions of 249 habitation sites and geographical locations in the extended territory used by the Washo. Though not published, much of this information has been made available through the files of the California Archaeological Survey at Berkeley, and the present writer has made frequent reference to an unpublished manuscript (d'Azevedo, 1956) containing this material.

[311]
[823]
[131]

The survey is similar to Freed's survey for Lake Tahoe except that it presents a systematic coverage of Washo land-use and knowledge of terrain, rivers, lakes and natural resources over an area of about 13,000 sq. mi. This knowledge is so intricately woven into Washo folklore and mythology that a long tenure in this region is indicated for them. Furthermore, it would appear that the territorial "boundaries" now designated for the Washo ignore large areas in California which they at least shared with the Miwok and Maidu, and areas to the east which were shared with the Paiute.

The Heizer and Elsasser Survey

Heizer and Elsasser (1953) reported on 26 sites in their archeological survey of the high Sierras in the vicinity of Lake Tahoe. Two similar yet distinct archeological complexes were seen in the materials from their survey -- Martis and Kings Beach. The Martis complex type site is Pla-5 in Martis Valley, along Martis Creek, about 5 mi. northwest of Lake Tahoe.

3 [footnote appears on p. 93 --Analyst]

ANTHROPOLOGICAL RECORDS

	Ts	Kl	Kd	Kn	To	Td	Pa	Mo	At	Sa	Tg	Wd	Kl	Ut
97a. Fire to summon people to starting place	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98. Special leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98a. Dance before each drive	+	+	+	+	+	+	–	–	–	–	–	–	–	–
99. Duration of drive (days): 5	–	–	+	+	+	+	+	–	–	+	+	+	–	–
99a. 2	+	+	–	–	–	–	–	–	+	–	–	–	–	–
99b. Not fixed	–	–	–	–	–	–	–	+	–	–	–	–	+	+
Snares, Nets, Etc.														
100. Spring-pole trap	+	–	–		–	–	+	–	+	+	+	+	–	–
101. For birds	–	–	–	–	–	–	+	–	–	+	–	+	–	–
102. For sage hens	–	–	–	–	–	–	+	–	+	+	–	+	–	–
104. Trap behind fence	–	–	–	–	–	–	+	–	+	–	–	–	–	–
107. For rodents	–	–	–	–	–	–	+	–	+	–	–	+	–	–
109. For small mammals	–	–	–	–	–	–	+	–	+	+	+	–	–	–
110. For large mammals	–	–	–	–	–	–	+	–	–	–	–	–	–	–
112. For rabbits	+	+	+	+	–	–	+	–	+	+	+	+	–	–
112a. Noose set on rabbit trail in snow	+	+	+	+	–	–	+	–	+	–	+	–	–	–
113. Noose in fence gap	–	–	–	–	–	–	+	–	+	–	–	+	–	–
116. For birds	–	–	–	–	–	–	+	–	–	–	–	+	–	–
117. For sage hens	–	–	–	–	–	–	+	–	+	–	–	+	–	–
118. Long rabbit net	+	+	+	+	+	+	+	–	+	+	+	+	+	+
120. Bird net	+	+	+	+	+	+	–	–	+	+	+	+	+	+
121. Circular, dome shape	+	–	–	+	–	–	+	–	–	–	–	–	–	–
122. Tunnel shape	–	–	+	–	+	–	–	–	–	–	–	–	–	–
123. Rabbit net used	+	+	–	+	+	+	+	–	+	+	+	+	+	+
124. Willow frame	+	+	–	–	–	+	–	–	–	–	–	–	–	–
125. Sagebrush support	–	–	–	+	–	–	–	–	–	–	–	+	–	–
126. Edge staked down	+	–	+	–	–	–	–	–	+	–	–	–	–	–
127. Placed near water	+	+	–	+	+	+	–	–	+	+	+	+	+	+
128. Placed over creek	–	+	–	+	–	–	–	–	+	+	+	+	–	–
129. Sagebrush wings	–	–	–	+	–	–	–	–	+	+	+	+	–	–
132. For sage hens	+	–	–	+	–	+	–	+	+	+	+	+	–	–
133. For doves	–	+	–	–	–	–	–	+	–	+	–	+	–	–
134. For ducks	–	+	+	–	+	–	–	+	–	+	–	+	–	+
136. Birds driven to net	–	–	–	+	–	–	–	–	+	+	+	+	–	–
137. With antelope disguise	–	–	–	–	–	–	–	–	+	+	+	+	–	–
140. Net snare for rabbits	+	–	–	–	–	–	–	–	–	–	+	–	–	–
141. Basketry traps	+	–	–	–	–	–	–	–	–	–	–	–	–	–
142. Deadfalls	+	+	+	+	+	+	+	+	+	+	+	+	+	+
143. Figure-4 trigger	+	+	+	+	+	+	+	+	+	+	+	+	+	+
144. 2-stick trigger	–	–	–	–	–	–	–	–	+	+	+	+	+	+
145. Bait used	+	+	–	+	–	–	+	–	+	+	+	+	+	+
146. For large mammals	–	+	+	+	–	–	+	–	–	–	–	+	–	–
147. For small game	+	+	+	+	+	+	+	+	+	+	+	+	+	+
148. For birds generally	–	–	–	–	–	–	–	–	+	+	+	+	–	–
149. For grouse	–	–	–	–	–	–	–	–	–	–	–	–	–	–
150. Pitfalls	+	+	+	–	–	–	–	–	–	–	–	–	–	–
151. Cover of cross bars	+	+	+	+	–	–	+	–	–	+	+	+	–	+
152. Bait on cover	+	+	–	–	–	–	–	–	–	–	–	–	–	–
153. For carnivores	+	+	–	–	–	–	–	–	–	–	–	+	–	–
154. For rabbits and rodents	–	–	+	–	–	–	+	–	+	+	+	–	–	+
Booths and Blinds														
155. Brush enclosure	–	–	+	–	–	–	–	–	–	+	–	–	–	+
156. Domed brush house	+	+	+	+	–	–	–	+	–	–	+	+	–	+
158. Conical house	–	–	–	–	–	–	–	+	–	–	–	–	–	+
159. Pit	–	–	–	–	+	+	+	–	–	–	–	–	–	+
160. With brush fence	–	–	–	–	–	–	–	–	–	–	–	–	–	+
162. Concealment is near water	+	+	+	–	+	+	+	+	+	+	+	+	+	+

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	A
163. Shooting birds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
164. Geese	+	+	+	+	+	+	+	–	–	+	+	+	–	+
165. Bird caught from blind with bare hand	+	+	+	+	+	+	+	+	+	+	+	+	–	–
166. Off perch	–	–	–	–	–	–	+	+	–	+	+	+	–	+
167. Inclined pole as perch	–	–	–	–	–	–	+	+	–	–	+	+	–	+
173. Geese killed from blind: sheep	+	+	+	+	+	+	+	+	+	+	+	+	+	+
175. Antelope	+	+	+	+	+	+	+	+	+	+	+	+	+	+
176. Tule blind	+	+	+	+	+	–	+	–	+	–	–	+	+	–
Decoys and Disguises														
178. Live birds	–	–	–	–	–	–	–	–	–	–	–	–	–	–
180. Stuffed birds	+	+	+	+	–	–	+	–	–	–	–	–	–	–
180a. Stuffed heads on sticks	–	–	+	–	–	–	–	–	–	–	–	–	–	–
181. Moved with string	+	+	+	+	–	–	–	–	–	–	–	–	–	–
181a. Body of tule	+	+	+	+	–	–	–	–	–	–	–	–	–	–
182. Birdskin on head	–	–	–	–	–	+	–	–	–	+	–	–	–	–
183. Animal disguise	+	+	+	+	–	+	+	–	+	+	+	+	+	+
184. Head	–	–	–	–	–	+	+	+	+	+	+	+	+	+
185. Whole skin	+	+	+	–	–	+	+	–	+	+	+	+	+	+
186. Sticks as front legs	+	–	–	–	–	+	+	–	+	+	+	+	+	+
187. Paint arms	–	–	–	–	–	+	+	–	–	+	+	+	–	–
188. Deer	+	–	+	+	–	+	+	+	+	–	–	+	–	+
189. Antelope	–	+	+	+	–	+	–	–	+	+	–	+	–	–
190. Mountain sheep	–	–	–	–	–	+	–	–	–	–	–	–	–	–
191. Grass or brush disguise	–	+	+	–	–	–	–	–	–	–	–	–	–	–
Waterfowl Hunting														
Communal drive:														
192. Baleas	+	+	+	+	+	–	+	+	+	+	+	+	+	+
193. Chief or director of hunt	+	+	+	+	+	+	+	–	+	+	+	+	+	–
194. Killing with club	+	+	+	–	–	–	+	–	+	+	+	+	+	–
194a. Killing with hands: break legs or neck	+	+	+	+	+	–	+	+	+	+	–	+	+	+
194b. Rabbit not used	+	+	+	–	–	–	–	–	+	–	–	–	–	–
195. Mud hens taken	+	+	+	+	+	–	+	+	+	+	–	+	+	–
196. Young ducks taken	+	–	+	+	+	–	+	+	–	+	+	+	+	+
196a. Young geese taken	+	–	+	+	+	–	+	+	–	+	+	+	+	+
197. Hunter uses animal disguise	–	–	–	–	–	–	–	–	+	+	+	+	–	–
198. For ducks	–	–	–	–	–	–	–	–	–	–	–	–	–	–
200. For sage hens	–	–	–	–	–	–	–	–	+	+	+	+	–	–
Miscellaneous														
201. Rodents taken from burrow by twisting stick into skin	+	+	+	–	–	+	+	+	+	+	+	+	+	+
202. Cottontail taken	+	+	+	–	–	+	+	+	+	+	+	+	+	+
203. Rat taken	+	–	–	–	–	–	+	+	+	+	+	+	–	+
204. Chipmunk taken	–	–	–	–	–	–	+	+	+	+	+	+	–	+
205. Reptile hook	–	+	–	–	–	–	–	–	–	–	–	–	–	–
206. Game hung on belt by head	+	+	+	+	+	+	+	+	+	+	+	+	+	+
207. Rats poked out	+	+	+	+	+	+	–	+	+	+	–	+	+	+
208. Rats burned out	–	+	–	–	+	–	+	+	+	+	–	–	+	+
209. Smoking out of animal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
210. Jack rabbit	+	+	+	+	+	–	+	+	+	+	+	+	+	+
211. Cottontail	+	+	+	–	+	+	+	+	+	+	+	+	+	+
212. Other rodents	+	+	+	+	+	–	+	+	+	+	–	–	+	+
214. Fan to blow smoke in den	–	+	–	–	+	+	+	+	+	+	+	+	+	+
215. Sage-hen wing	–	+	–	–	–	–	–	–	–	+	–	+	+	+
216. Crow wing	–	+	–	–	–	–	–	–	–	+	–	+	+	+
217. Hawk wing	–	+	–	–	–	–	–	–	–	+	–	+	+	+

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Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORD

	Yo	Kl	Kl	Ha	Yo	Yo	Pa	Mo	At	Sa	Yo	Wi	Kl	Ah
218. Brush	-	•	-	-	-	-	•	•	-	•	•	•	•	•
219. Feather	-	•	-	-	-	-	•	-	-	•	•	•	•	•
220. Basket	-	•	•	•	•	-	•	•	•	•	•	•	-	•
220a. Anything	•	•	•	•	•	•	•	•	•	•	•	•	•	•
221. Rodents flushed out	-	•	•	•	°	•	•	-	•	•	°	•	•	•
222. Flares for fowl	-	-	-	•	°	-	•	-	-	-	-	•	-	-
Eagle (and Other) Catching														
223. Aeries owned, individually	•	•	•	•	•	•	•	•	•	•	-	•	•	•
224. Young taken from nest	•	•	•	•	•	•	•	•	•	•	•	•	•	•
225. Frightened off nest, caught	•	-	-	•	•	•	•	-	•	-	-	•	-	•
226. Hunter climbs to the nest	-	•	•	•	•	•	•	•	•	•	•	•	•	•
227. On rope	-	•	•	-	-	-	•	•	•	•	•	•	-	•
228. On net	-	-	•	-	-	-	•	-	•	-	-	°	-	•
229. Carries cage	•	•	-	-	•	•	•	-	•	•	•	°	•	•
230. Seizes by hand	•	•	•	•	•	•	•	•	•	•	•	•	•	•
230a. Eaglet held down with stick to protect hand	•	-	-	-	-	-	-	-	•	-	-	-	-	-
230. Feathers taken, then eagle released	•	•	•	•	•	•	•	-	•	•	•	•	•	•
237. Rearing of eagle	-	-	-	-	-	-	-	-	-	-	-	-	-	-
238. Nest in tree	-	-	-	-	-	-	-	-	-	-	-	-	-	-
239. Bird tied up	-	-	-	-	-	-	-	-	-	-	-	-	-	-
240. Caged	-	•	•	•	•	•	•	-	•	•	•	•	•	•
241. Eagle-catching power from dream	-	-	-	-	-	-	-	-	-	-	-	-	-	-
242. Eagle caught for feathers	•	•	•	•	•	•	•	-	•	•	•	•	•	•
243. Tail feathers	•	•	•	•	•	•	•	-	•	•	•	•	•	•
244. Wing feathers	•	•	•	•	•	•	•	-	•	•	•	•	•	•
244a. Down	•	•	•	•	•	•	•	-	•	•	•	•	•	•
245. For trade only	-	-	-	-	-	-	-	-	-	-	-	-	-	-
246. Rearing other birds	-	-	-	°	-	-	-	-	-	-	-	°	-	-
246. Chiefly down	-	-	-	-	-	-	-	-	-	-	-	-	-	-
248. Young taken from nest	-	-	-	-	-	-	-	-	-	-	-	-	-	-
250. Bird kept in cage	-	-	-	-	-	-	-	-	-	-	-	-	-	-
251. Tethered willow cage, painted top	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Fishing														
*252a. Trout caught in own territory	-	°	•	•	°	-	•	•	•	•	•	•	°	•
252b. Obtained in neighboring area	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*252c. Koyai caught in own territory	-	°	•	•	°	-	•	•	•	•	•	•	°	•
252d. Obtained in neighboring area	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*252e. Suckers caught in own territory	-	•	•	•	•	-	•	•	•	•	•	•	•	•
252f. Obtained in neighboring area	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*252g. Minnows caught in own territory	-	•	•	•	•	-	•	•	•	•	•	•	•	•
252h. Obtained in neighboring area	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*252i. Salmon caught in own territory	-	-	-	-	-	-	-	-	-	-	-	-	-	-
252j. Obtained in neighboring area	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*253. Fish nets	•	•	•	•	•	•	•	•	•	•	•	•	•	•
256. Special form	•	•	•	•	•	•	•	•	•	•	•	•	•	•
257. Rabbit net used	-	-	-	-	-	-	-	-	-	-	-	-	-	-
258. Wading in stream	-	-	-	-	-	-	-	-	-	-	-	-	-	-
258a. Ice pick	-	-	-	°	-	-	-	-	-	-	-	-	-	-
259. Net used through ice	-	-	-	-	-	-	-	-	-	-	-	-	-	-
259a. Communal fishing	-	-	-	-	-	-	-	-	-	-	-	-	-	-
260. Weir	-	•	•	•	•	•	•	•	•	•	•	•	•	•
261. Rock dam	-	-	-	-	-	-	-	-	-	-	-	-	-	-
262. Platform built over river	•	•	•	•	•	•	•	•	•	•	•	•	•	•
263. Basket for taking fish	•	•	•	•	•	•	•	•	•	•	•	•	•	•
264. Conical carrying type	-	-	-	-	-	-	-	-	-	-	-	-	-	-
265. Special elongated type	•	•	•	•	•	•	•	•	•	•	•	•	•	•

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85. K2: Hunter would pound rock with moccasins. At: Mt. sheep could only be attracted by pounding in mating season.

86. Steward, 263, mentions a picture in Muir which shows a sheep hunter with headgear suggesting an antelope. Ki: Kelly, 81, said her informants had never seen mt. sheep, but had heard antelope disguise was used to hunt them at times.

N [756 784]

91. To: Affirmed by BS, who said magic was used in all hunting. BS enjoyed telling of great powers of old shamans, and appeared to exaggerate the importance of magic.

Communal Rabbit Hunting

N [825]

Jack rabbit called kamŏ.

92. To: Lowie, 197, describes rabbit hunting nr. Fallon.

93. At, TM: Fire used to drive rabbits.

94. Ki: No "rabbit stick" (Kelly, 88).

96. Owens Valley: + (Steward, 254).

97. Ki: + (Kelly, 88): women and girls helped in drive.

98a. At: In old days there was only 1 dance per year.

Snares, Nets, Etc.

100. Owens Valley: Although a snare was found in Hooker Cave, Steward, 255, denied its use in Owens Valley. Ku: In Lovelock Cave, Loud reported what is probably a spring-pole trap (Loud, 115).

101. Ki: Kelly, 89, said snare used only for sage hens.

112. Owens Valley: Steward, 254, said nooses in trails for catching rabbits and wildcats.

N 223

117. At: Nooses in fence gaps used for sage hens in mating season (about March in Atsa territory). The sage hens are said to have a dance at this time and it is on "dance ground" that fences were built.

120. To: A rabbit net was supported on sticks about 8 feet above water or just at tops of tules, usually across an opening in the tules. Just before dawn the ducks were frightened so as to be captured as they flew up. Wa: - (Smith, notes). Ki: I was told the birds were scared when they got under net, becoming entangled as they flew up. Kelly, 89, was told a supporting stick was pulled out so that the birds caught their heads in mesh as the net fell.

W [223]

123. To: - (BS).

126. Ki: One edge staked down (Kelly, 89).

127. To: Net supported over spring on sticks so that it would fall when the birds flew against it. Hunter hid in a pit near by to frighten the birds at the right time. At: PS pointed out that sage hens, rabbits, and antelope only go to water at certain times of year—when too little dew, food too dry, days too hot; etc.—so that opportunities for netting over water were limited.

N [825]

137. Ki: Antelope disguise worn in order to approach "dancing" sage hens at mating season

[P.423 OD]